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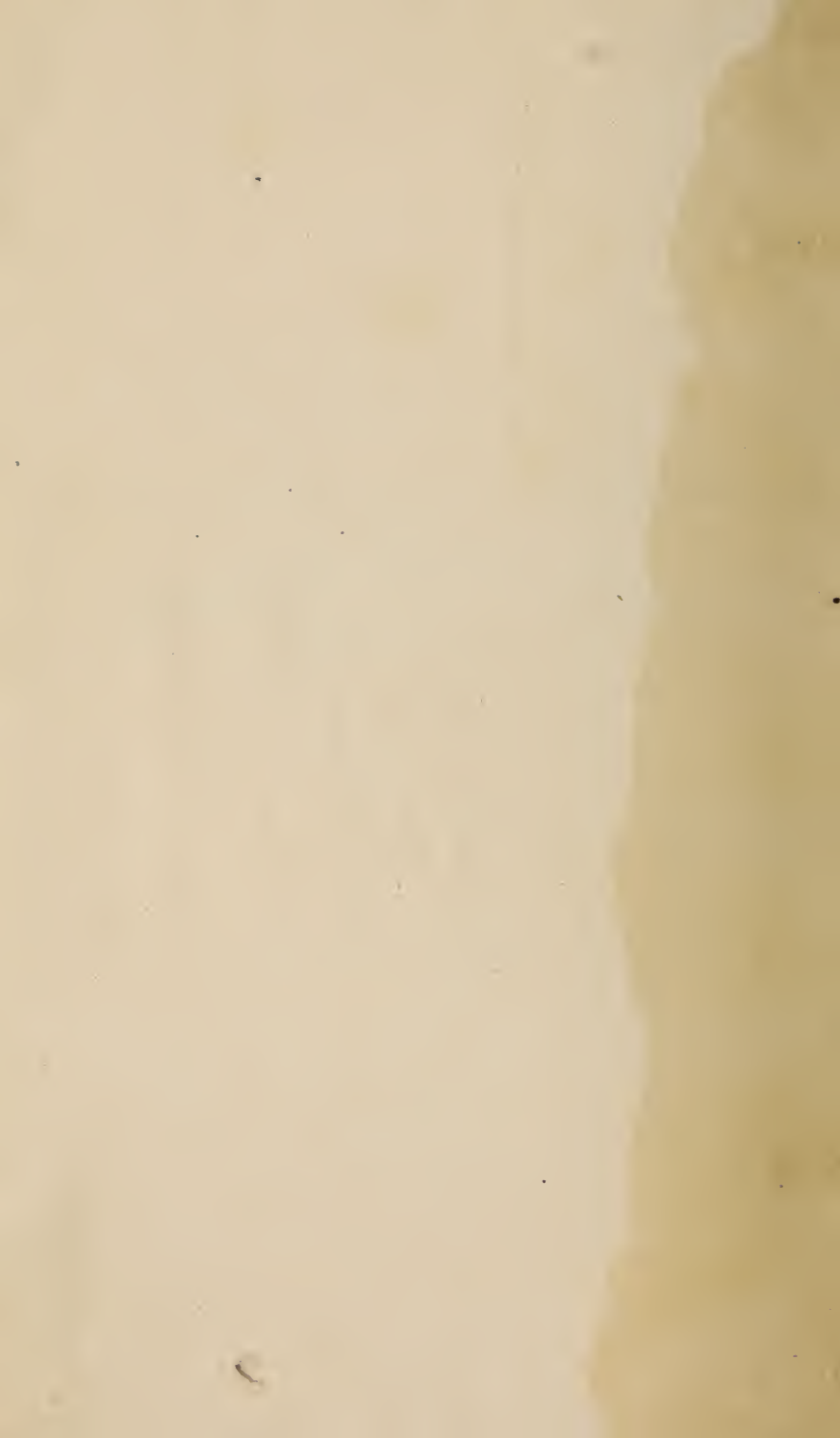
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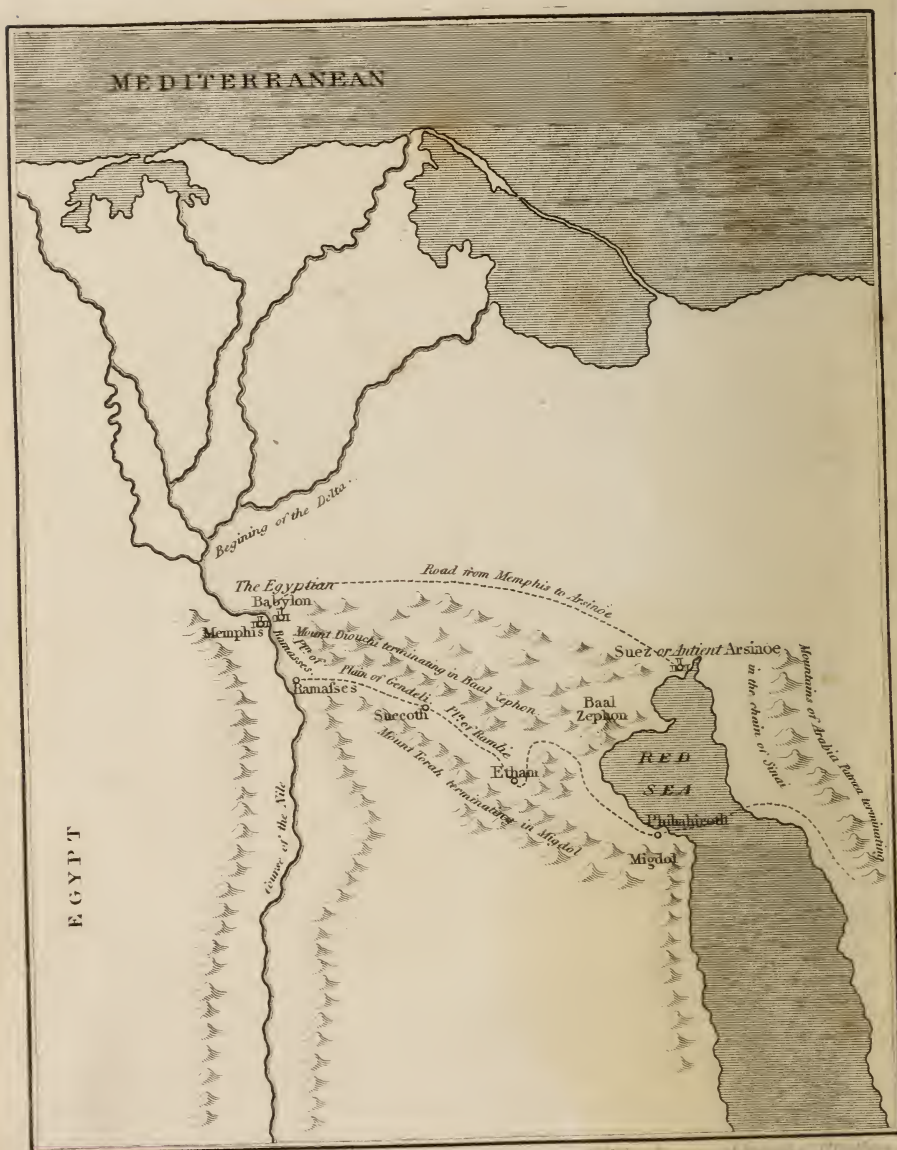






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SKETCH to explain the PASSAGE of the RED SEA



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THE
JEWISH EXPOSITOR,

AND

FRIEND OF ISRAEL:

CONTAINING,

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

Proceedings of the London Society.

אקים את-סכת דויד הנפלת : Amos ix. 11.

Οὐκ ἀπώλει ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.

Rom. xi. 2, 26.

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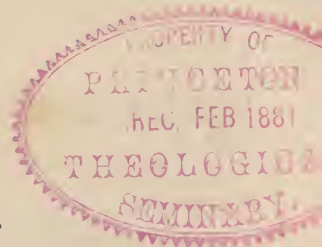
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P R E F A C E.

AT the commencement of the third year of their labors, the Editors of the Jewish Expositor feel it incumbent upon them, to acknowledge with thankfulness the assistance which they have received during the past year. They have had reason given them to believe, that the call for help with which they prefaced their last volume, has not been in vain,* though they have still occasion to regret that it has not been answered to the extent of their wishes and of their need. Encouraged, however, by the success which has already been vouchsafed them, they again renew their appeal to their fellow members of the commonwealth of Israel, entreating them to contribute to the support of a work undertaken for the benefit of their elder brethren in the family of God.

Again, too, they beg to suggest to the considerations of Christians, that if the Jewish Expositor has hitherto

* The Editors would particularly express their obligations to "One of the Second Tribe," for his very luminous and instructive communications on the spiritual interpretation and extent of the *Ceremonial Law*.

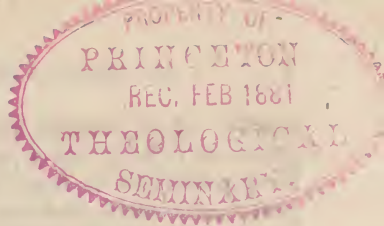
presented fewer claims to popularity than some other cotemporary periodical publications, it has had, from the very nature of its plan and of the objects to which its attention has been confined, peculiar difficulties in the way of its being generally acceptable to readers of different tastes and pursuits. Its sphere is necessarily circumscribed, and admits not of much variety; and especially as the Society under whose patronage it is carried on, and to which it is as it were an handmaid, is yet but in its infancy, it cannot be expected that it should lay before the view of the Public a constant succession of interesting facts and details, like the Magazines of other Institutions which have been longer established, are in more active operation, and comprehend a greater diversity of objects.

At the same time the Editors are persuaded that to readers of reflecting minds, of minds especially habituated in any measure to contemplate the sublime scenes which the prophetic visions unfold, no subject can be more deeply interesting than those which are connected with the spiritual and political concerns of the House of Israel and Judah; and as it is the peculiar design of the work entrusted to their management, to convey instruction and communicate and propagate feeling on these important subjects, they respectfully, but urgently, call upon those who have at heart the prosperity of Zion, and who are able to promote it by their pens, to lend their aid to the Jewish Expositor; that by the concurrent efforts of

different individuals, it may be rendered subservient to the ends of its undertaking. They particularly invite remarks on those portions of Holy Writ, which have a more direct reference to the conversion and restoration of the Jews; suggestions as to the most probable human means of carrying the gracious designs of God towards them into effect; the consideration of difficulties and objections; authentic intelligence respecting the present state of God's antient people in various parts of the globe; addresses to Jewish and Christian readers calculated to soften prejudice, conciliate attention, and animate to exertion. The Editors will also be glad to receive from persons competently versed in Hebrew literature, any critical remarks or emendations which may tend to improve the Hebrew Translation of the New Testament lately published under the auspices of the London Society. Lastly, they would remark, that their friends may also materially aid them in the work, not only by the communication of original matter, but by transmitting to them such extracts from other works, as in the course of their reading may appear to them likely to promote the objects of the Society, either amongst Jews or Gentiles.

While they thus solicit the contributions of others to the publication under their care, they trust that they shall be enabled, from time to time, to communicate such information relative to the proceedings of the London Society, and to its gradually-opening

prospects of useful exertion amongst the Jews abroad, as shall, through the divine blessing, encourage the patience, strengthen the faith, and gladden the hope of those whose "hearts' desire and prayer to God for Israel is, that they may be saved."



THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

JANUARY, 1818.

MR. SIMEON'S VINDICATION
OF OUR TRANSLATORS.

To the Editors of the Jewish Expositor.

Gentlemen,

HAVING heard some objection to our authorized translation of Rom. xi. 31. I send you a few lines in vindication of it.

The question is, What is the true import of Rom. xi. 31.? There is a manifest difference between all the Greek copies, (as they are *pointed*,) and the version given by our Translators. Are our Translators right? They were men of singular ability and diligence; and they laboured with the utmost care to give what they believed to be the mind of the Holy Ghost. On this account I always feel a bias towards them, and a suspicion of myself, if I do not exactly accord with them: and I believe that fuller consideration will often correct us, when we differ from them.

The question is, Should *ἡπερίθισαν* be joined with what precedes, or what follows it?

I think our Translators are right in determining it to that which follows. For,

1. There is in the whole passage a double parallel;

Ye in times past have not believed God;
So have these also now not believed.
Ye have obtained mercy through their unbelief;
So these are to obtain mercy through your mercy.

Thus the parallel in both respects is clear; only in the latter it is rather antithetical. But if you take the Greek as it is *pointed*, (on which no stress can be laid,) you lose the latter part of the parallel altogether.

2. This peculiar use of the mercy vouchsafed to the Gentiles, accords with many other passages, where it is said to be God's intention to provoke the Jews to jealousy by imparting to the Gentiles those blessings, which in former times were confined to the Jews only. (Compare Deut. xxxii. 21. with Rom. xi. 11, 14.)

3. To construe *ἡπερίθισαν* with *ἰὼ ὑμεῖς ἐρω ἐλεει* is very harsh: it *may* be done, but should not be done without absolute ne-

cessity. And, though in appearance it keeps up a part of the parallel, in as much as it puts a case after ἡπειθήσαν, yet that is not at all necessary, because there is in reality no parallel between ἰω θεω and ἰω υμῶν ελεει, and because we may either construe ἡπειθήσαν as a neuter verb, or supply the words ἰω θεῷ, as we please.

Thus on the one construction the parallel is kept, whilst on the other it is dropped; and, on the one, the sense is clear and easy, whilst, according to the other, it is very forced and difficult.

The only answer that I can foresee to this statement is, that the position of the word ἰνα absolutely forbids the construction I am pleading for. But to this I reply, that, though such a position of the word ἰνα is not usual, it does occur, and that too in the writings of the very same author: nay more, it occurs in this very way, in a passage where it is absolutely impossible to construe it in any other manner than as the Translators have taken it in the passage under our consideration. See Eph. iii. 17, 18. There you will see the same *punctuation* in all the Greek copies, as in the passage I am speaking of: yet, according to that punctuation it is impossible to construe the words at the close of verse 17, since ἐρριζωμένοι cannot agree with either καθεδραῖς or ἐμῶν; nor can it be construed by itself, for no instance can be found where the apostles so deviated from

the established rules of language as to put the *nominative* absolute. Hence ἐρριζωμένοι must be construed with ἐξισχύσει, which it governs. Yet the word ἰνα stands in the very position which forms the ground of the objection against our Translators' version of Rom. xi. 31. and is from absolute necessity translated precisely in the same way as it is in the passage under our consideration. The objection therefore that is made against our version of Rom. xi. 31. falls to the ground.

But why do I give myself all this trouble? I answer, because, if our Translators be right, there lies on the whole Gentile world an obligation to seek the salvation of the Jews, the obligation of common honesty, which according to the Greek, as it is *pointed*, does not exist: and it is perhaps the only passage in the Bible that does so imperiously demand the exertion of Christians in their behalf. We are commanded indeed to "preach the Gospel to *every creature*," and therefore to the Jews: but this is not near so forcible as an express declaration that God had the same design of mercy towards the Jews in imparting mercy to us, as he had towards us in abandoning them to unbelief. Here we are considered as stewards, entrusted with blessings for *their* use; and if we do not improve them for that end, we are no better than dishonest stewards, or in plain terms "thieves and robbers."

Now when it is considered that persons who are lukewarm in the Jewish cause frequently urge this very objection, That we are no where called upon to labour particularly for the conversion of the Jews, and that we are rather taking out of God's hands the work which he intends to accomplish by miracle, (that being the way in which he has dealt with his people hitherto,) I think it of importance not to give up a post which our Reformers have entrusted to our care, and which is really so strong as to reduce to submission all that would oppose it. Only let this passage be duly felt, and we shall have labourers in the Jewish cause springing up by hundreds and by thousands in every place. There will not be a conscientious Christian to be found, who will not say, I am a steward for the Jews, and will so act towards them as to give a good account of my stewardship at last.

I am, yours, &c. C. S.

LETTER FROM "ONE OF THE
SECOND TRIBE."

No. XII.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I TAKE up my pen with a sigh. I say, To what purpose do I write? my poor Jewish brethren, I fear, will not read my lucubrations, and, as for you Christians, I am almost afraid you would not attend to me even though I could sign

myself, "One of the *first* tribe." But I have promised, and must fulfil; and as your season of Christmas is at hand, I will enter on a subject not unsuited to the occasion, THE FEAST OF TABERNACLES. You will find the account in the twenty-third of Leviticus, ver. 39—43.

Many are deterred from the study of the ceremonial law, by the consideration that there is not sufficient light thrown upon some parts to determine their spiritual import, whilst in other parts we are distracted through the diversity of senses which the New Testament appears to affix to them. Certainly these are difficulties in our way: nor can we expect entirely to overcome them: but still there is much that is clear: and even that which is in some respects dubious, will be found in other respects highly edifying.

The Feast of Tabernacles, was one of the three great feasts, at which the males throughout the nation were to assemble at Jerusalem. Its importance therefore cannot be doubted. But in our inquiries after the truths which it shadows forth, we must be guided in some measure by conjecture: and, consequently, cannot speak with that full confidence that we maintain where the inspired writers have led the way. Taking care however to distinguish what is doubtful from what is clear and certain, I will proceed to descant upon this feast, and to mark, First, ITS PECULIAR RITES.

Whilst it had some rites common to other occasions, it had some peculiar to itself, both in relation to the *sacrifices that were offered*, and the *services that were enjoined*.

The sacrifices were very peculiar, and such as were offered on no other occasions. The feast lasted eight days: on the first of which thirteen bullocks, with two rams, fourteen lambs, and one kid, and certain meat-offerings, were presented; and on the six following days there were the same sacrifices, except that the number of the bullocks and of their appropriate meat-offerings were one less every day: this went on to the eighth day, when there was only one bullock, one ram, seven lambs, and a goat, offered.* The precise reason of this gradual diminution is not known, unless that it was to shew, that the Mosaic dispensation would gradually decay, and at last vanish away, being terminated by that one great sacrifice, which should in due time be offered.

The services that were enjoined were also peculiar. All the people were to leave their houses for seven days, and to live in booths constructed of the branches of trees, which they had previously cut down for that purpose. This would doubtless be attended with great inconvenience to them: but they were to rise superior to such considerations, and to spend their time in holy joy:

part of the command was, that they should "rejoice before the Lord their God." After the time of Joshua, when the piety of the nation had begun to decline, the observance of this ordinance was discontinued: or, if it was now and then repeated for a single year, the institution was regarded only in a partial and formal way: till Nehemiah, after the return of the people from Babylon, revived and enforced the practice of former days.*

The second thing to be noticed in reference to this feast is, ITS PRIMARY END.

This was two-fold, *commemorative* and *eucharistic*. All the time that the people sojourned in the wilderness, even forty years, they dwelt in booths or tents, in remembrance of which this feast was instituted.† We are apt to forget the mercies which God has vouchsafed to us, and especially those vouchsafed to our forefathers at a remote period. But we ourselves inherit the benefits conferred on them: the descendants of those who were delivered from Egypt owed all their liberty to God's miraculous interposition, no less than their fathers: and therefore were equally bound to keep God's goodness to them in remembrance, and leaving their houses for a week and living in booths they would know precisely the situation of their ancestors, and learn to

* Numb. xxix. 12—39.

* Neh. viii. 13—17.

† Ver. 43.

be thankful for their more comfortable habitations.

But I have said it was eucharistic also. This feast was after the harvest and vintage were finished: and it was intended to be a season of thanksgiving for the fruits of the earth. Hence it was called the feast of in-gathering: * which shews, that the *time* of keeping the feast was illustrative of one thing, and the *manner*, of another. Not but that there was a close connection between the two: for in the wilderness they had nothing but manna; but in the land of Canaan they enjoyed all the fruits of the earth in the richest abundance: and consequently whilst they glorified God for miraculously supplying the wants of their ancestors by food from heaven, they were called upon to bless and adore his name for the continued blessings he imparted to themselves.

Thus far the intention of the feast is manifest. Our ground is not so clear in what remains: yet, I utterly disclaim all idea of giving loose to my imagination on sacred subjects: and propose to you what, though I cannot prove, I think highly probable; and shall leave you and your readers to judge for yourselves, whilst I point out in the third place, ITS MYSTICAL DESIGN.

That this was a shadow, we have no doubt: and that Christ is the substance, is equally clear and certain: this point is

determined by God himself in reference to the feasts and sabbaths in general,* and therefore much more in relation to this, which was as sacred a feast as any in the whole year. We apprehend then, that this feast was intended to shadow forth, first, *The incarnation of Christ.*

The three great feasts were, the Passover, or feast of unleavened bread, the feast of Pentecost, and the feast of Tabernacles. In the first, the death of Christ was typified: in the second, the out-pouring of the Spirit: and probably in the third the incarnation of our Lord. It was highly probable that this great event would be shadowed forth by some feast, as well as the other two: and there is good reason to think it was referred to in the feast before us. The very term used by the evangelist in declaring the incarnation of our Lord, seems to mark this reference:† and the conduct of the people, when they were persuaded that he was the Christ, corresponds very much with the rites prescribed at this feast: they cut down branches from the trees, and strewed them in the way, and cried, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in

* Col. ii. 16, 17.

† John i. 14. ἐκλήρωσεν. And though custom has led us to regard December as the time of his birth, the arguments to prove that he was born in the autumn are far more probable. Could this point be perfectly ascertained, it would strongly confirm the supposed reference of this feast to that event.

the highest.* It is true, this was at another feast: but still it marks the connection in their minds between the feast of Tabernacles, and the advent of the Messiah. There was a remarkable circumstance which took place *at the feast of Tabernacles*, which throws some additional light on this subject. The eighth day was "the great day of the feast." And though the dwelling in booths was discontinued, the people observed the season as a feast unto the Lord. They had indeed substituted a rite or ceremony on that day, bringing water from the pool of Siloam, and pouring it out as a libation unto the Lord. The idea was perhaps adopted from that expression of the prophet, "With joy shall ye draw water out of the wells of salvation."† On this day, in the place of public concourse, our Lord stood, and cried with a loud voice, "If any man thirst, let him come unto ME and drink."‡ This was, in fact, as if he had said, You expect at this time the advent of your Messiah, from whom you will derive all spiritual blessings: behold, I am he: and, if you will come unto me, you shall receive more than tongue can utter, or imagination conceive.

I say not that these things amount to a proof of the point in question: but I suggest them for your consideration, and leave you to form your own judgment upon them.

Another thing which it shadows forth is, *The duty of God's people*. Here I can speak with more decision. No one who knows the figurative nature of the Jewish ritual can doubt, but that this feast was designed to teach us, that "we are strangers here, and sojourners, as all our forefathers were."* When fixed in our habitations and enjoying every comfort of life, we are apt to think that this is our *home*: the language of our heart is, "Soul, take thine ease, eat, drink, and be merry." But "this is not our rest," we are here only in a wilderness; and we must in the *spirit of our minds*, resemble the patriarchs of old, "who though in the land of promise, dwelt in tabernacles," declaring, that here they had no continuing city, but that they sought another country, that is, an heavenly.† This is to be the character of all the Lord's people,‡ who, though *in* the world, are not *of* the world, and who are looking for a "city that hath foundations, whose builder and maker is God."

And now it may be asked, What is all this to us? I answer, Read what the prophet says, and you will have more satisfactory information than you are aware of.§ Beyond all doubt he is speaking of those who live under the Gospel: and the repeated injunctions he gives relative to our observance

* Matt. xxi. 8, 9. † Isa. xii. 3.

‡ John vii. 2. 37, 38.

* Ps. xxxix. 12.

† Heb. xi. 9. 13, 14. 16.

‡ 1 Pet. ii. 11. § Zech. xiv. 16—19.

of this feast, are a strong confirmation, that there was in it a mysterious and most important meaning. I hope to join with you in keeping this feast, in keeping it with holy joy unto the Lord. Think of the incarnation of our blessed Lord: what a stupendous mystery! God, even the most high God, leaving his blessed abode, and sojourning here in a tabernacle of clay! Is not this worthy to be commemorated? Does not it demand our most ardent praise? But think also of the harvests of blessings which we obtain through him! Our corn, and wine, and oil, are but shadows of that heavenly food which is prepared for us, and on which, if it be not our own fault, we are feeding from day to day. Let not earthly things then engross our affections, but let them lead us rather to seek those things which are eternal.* And, whether our temporal comforts be increased or diminished, let us remember where our home is, and that, when our week is finished, "we have an house not made with hands eternal in the heavens."†

ON THE TYPICAL AND MYSTICAL IMPORT OF SOME OF THE GREAT FESTIVALS OF THE LEVITICAL DISPENSATION.

To the Editors of the Jewish Expositor.

Gentlemen,

WE are informed in the New Testament, that many of the events which happened to

the children of God in former ages, were typical of circumstances which belong to later dispensations. Thus Abraham's two sons are made types of the two covenants; *first*, that of Sinai, which gendereth to bondage; and *secondly*, of the new covenant, which was ratified by the death of the Messiah.* The passage of the children of Israel through the Red Sea is considered as figurative of Christian baptism. The manna with which they were fed and the rock out of which they drank were types of Christ.† The apostle Paul, having enumerated some of the circumstances of the history of Israel after their Exodus from Egypt, adds these remarkable words: *Now all these things happened unto them for types, τυποι, and they are written for our admonition, upon whom the ends of the world are come, or rather the ends of the ages, or dispensations,† for such is the proper signification of αἰων.*

To handle the typical meaning of the Scriptures requires, indeed, no common degree of sober judgment, and I will add, of holy caution; for it has often been grievously perverted, so as to expose the word of God itself to the ridicule of the profane, as well as to lead off the minds of the simple and uninformed believer from that plain and literal sense of the volume of inspiration, which is always safe and pro-

* Col. iii 2.

† 2 Cor. iii. 11.

* Galat. iv. 22—27.

† 1 Cor. x. 11.

fitable to the soul, if received in the spirit of faith. Still, however, I apprehend that if, with that temper which unites an ardent desire to discover the truth, we join the caution which is inseparable from a mind rightly exercised in spiritual things, the study of the types is fraught with most important instruction, and may be rendered conducive to our spiritual comfort and advancement in the divine life.

Having made these introductory observations, I shall now endeavour to lay before you some plain remarks upon what appears to have been the typical signification of some of the principal solemnities of the Levitical law.

The following great annual feasts were by that law commanded to be kept holy to the Lord. *First*, the Passover, which was celebrated on the fourteenth day of the first month, Abib, or Nisan. *Secondly*, the feast of unleavened bread, which continued for seven days, beginning on the day after the Passover. *Third*, the feast of weeks, or Pentecost, which took place exactly fifty days from the waving of the sheaf of the first fruits, on the day after the Passover sabbath. *Fourth*, the feast of trumpets. *Fifth*, the day of atonement. *Sixth*, the feast of tabernacles. The three last-mentioned festivals were kept on the first, the tenth, and fifteenth, days of the seventh month.*

The first of these feasts, or the Passover, was, as we know, instituted in commemoration of the passing over the houses of the children of Israel, when all the first-born in the land of Egypt were destroyed.* But as the redemption out of Egypt was of itself a type of the redemption of the whole church of God, composed both of Jews and Gentiles, from the ruin brought on the world by sin, the Paschal lamb was in like manner a type of the Lord Messiah offering himself a sacrifice for the sin of the world, according to the wonderful prophecy of his sufferings and death recorded in the fifty-third chapter of Isaiah. The particulars wherein the Paschal lamb was a figure of the Messiah, are familiar to the minds of your Christian readers, but for the sake of those of the house of Israel who may peruse these remarks, I shall briefly mention the following points of resemblance.

The Paschal sacrifice was either a lamb or a kid without blemish, to signify the spotless innocence of the Messiah. It was to be roasted with fire. In like manner the Messiah was, as it were, consumed by the fire of affliction. The lamb was to be roasted with his head, his legs, and his inward parts. So was the Messiah tortured; his head with thorns, his hands and feet with the nails, his inward part was first consumed by the bitterness of his sorrows,

* See Levit. xxiii. 4—44.

* Exod. xii. 12, 13.

and was afterwards pierced with a spear. Not a bone of the Paschal lamb was to be broken, and so it was with respect to the Messiah. The legs of the two thieves who were crucified with him were broken, but when the soldiers came to Jesus and saw that he was dead already, they brake not his bones.* The Paschal lamb was commanded to be set apart on the tenth day of the month Nisan, (Exod. xii. 3.) and to be kept until the fourteenth day of the same month. In like manner the Lord Messiah made his public entry into Jerusalem previous to his last sufferings and death upon the cross, precisely on the tenth day of Nisan; for upon a reference to St. John's Gospel (ch. xii. 1. and 12.) it appears he came to Bethany six days before the Passover, and entered Jerusalem the following day. Now according to the mode of computing time adopted in the New Testament, six days before the Passover means the same period as we should express by the sixth day before that festival.† And as the Passover was kept on the fourteenth of Nisan, the sixth day before it was the ninth of the month, and the entrance of

our Saviour into the holy city riding upon an ass, is thus proved to have been on the tenth of Nisan. The Paschal lamb was slain and eaten on the fourteenth day of Nisan: and Jesus, after eating the Passover with his disciples, was the same night betrayed into the hands of the chief priests of the Jews, and on the following morning, which was still the fourteenth day of the month, as the day of the Jews begins in the evening, Jesus was conveyed to the judgment hall of Pilate and condemned, and was the same day crucified on Calvary as the true Paschal lamb, slain for the sins of his people.

The Paschal sacrifice was immediately followed by the feast of unleavened bread, which continued seven days; and upon the authority of the apostle Paul, we may pronounce this feast to have been typical of that sincere, upright, and holy conversation, which they who are redeemed by the blood of the Messiah are called to maintain during their abode in this world.*

On the day after the sabbath of the feast of unleavened bread, the children of Israel were commanded to bring a sheaf or omer of the first-fruits of the harvest to the priest, who was to wave it before the Lord to be accepted for them. Now from St. Paul's words in his first epistle to the Corinthians, we may infer that the omer of

* John xix. 33.

† Our Lord died on Friday and rose on Sunday, yet he is said to have risen after three days. The first and second appearances of our Lord to his assembled disciples after his resurrection, were both on the first day of the week, yet the second is said (John xx. 26.) to have been eight days after the first.

* 1 Cor. v. 8.

first-fruits waved before the Lord, was a type or emblem of the Messiah, as the first-fruits of them that slept in the grave.* The omer of first-fruits was a pledge as it were and forerunner of the abundant harvest that was to follow; and the resurrection of the Lord Messiah was in like manner a pledge or forerunner of the general resurrection of his people when he shall come again. Indeed we learn from the Gospel of St. Matthew, that some of his people have already risen, for it is said that "many bodies of the saints which slept, arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many."†

Having thus endeavoured to ascertain the typical reference of the sacrifice of the Passover to the Messiah slain for our sins, and also to show the signification of the feast of unleavened bread, I proceed to remark, that the Passover had also a further meaning, as pointing out the deliverance of the church in the last ages from the destruction which shall then overwhelm the wicked. The redemption from Egypt was not only a type of the spiritual redemption by the Messiah, but also of the second and final redemption of the church upon earth, including both Jews and Gentiles, when the body of the fourth beast of Daniel shall be given to the

burning flame,* and when the stone cut out of the mountain shall smite the image upon his feet of iron and clay and break them in pieces.† The Lord Messiah refers to this redemption when, after describing the signs of his second advent, in the Gospel by St. Luke, he adds the following remarkable words: *And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.*‡ In another passage of the same Gospel, he thus describes the awful events of that period. *For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone out of heaven and destroyed them all. Even thus shall it be in the day when the*

* 1 Cor. xv. 20.

† Matt. xxvii. 52, 53.

* Dan. vii. 11.

† Luke xxi, 28.

† Dan. ii. 34.

Son of man is revealed. From this destruction the righteous shall be saved, according to the words of the prophet Malachi: Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels (or my peculiar treasure) and I will spare them as a man spareth his own son, that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.*

The deliverance of the righteous at that period is that second or future passover, which is apparently alluded to by the Lord Messiah in the following words: *With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup and gave thanks and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.†* The kingdom of God here mentioned is, I conceive, the same dispensation as is signified by our Lord when he

says, in another passage, *There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south; and shall sit down in the kingdom of God.*

That which is intended in all these places of Scripture, appears to be the kingdom which Daniel tells Nebuchadnezzar shall be set up by the God of heaven.* It means the triumphant reign of the Messiah upon earth, which succeeds the destruction of the fourth monarchy, when the kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.† The seat of this kingdom is the New Jerusalem; the possessors of it are the saints of the first resurrection, and the period during which it is to continue upon earth is a thousand years, according to what is written in Rev. xx. 4. It is probable that this dispensation will be introduced by the most awful manifestations of the divine wrath against the ungodly; and the fulfilment of the Passover in the kingdom of God, is the preservation of the righteous in these final calamities, which are described in the prophecies of Daniel under the figure of the slaying of the

* Luke xvii. 24—30.

† Ibid. xxii. 15—18.

* Dan. ii. 44.

† Ibid. vii. 27.

body of the fourth beast, and its being given to the burning flame;* and also by the breaking in pieces the prophetic image.†

It is at this season, which coincides with the second coming of the Messiah, that the whole nation of Israel is to be converted to the faith of Christ, and restored to the land of their fathers.

A tradition of this future Passover seems to have been handed down in the Jewish church, through the medium of its liturgies, or forms of prayer, for it is frequently mentioned in them in express terms, and the destruction of the fourth monarchy, which is to precede it, is alluded to in various parts of their liturgies, in that cautious and obscure manner, which was prescribed by the depressed state of the nation under the dominion of Rome.‡ I shall conclude the

subject of the Passover by remarking, that the deliverance of the Jews at that period shall be effected by faith in the Lord Messiah, who is the true Paschal Lamb. They shall then by faith eat the flesh and drink the blood of that Saviour who was nailed to the cross for their sins, as he himself said,* *He, that eateth my flesh and drinketh my blood, the same dwelleth in me and I in him.* (John vi. 56.) Then in the language of one of their own prophets, *They shall remember their own evil ways and their doings that were not good, and shall lothe themselves in their own sight for their iniquities and for their abominations.* (Ezek. xxxvi. 31.) They shall keep the feast of the second Passover with the bitter herbs of repentance and sorrow for their past sins, and also with the unleavened bread of sincerity and truth.

[To be continued.]

* Dan. vii. 11.

† Ibid. ii. 34.

‡ I select the following expressions from the Jewish Ritual, among a multitude of others, to show what are the expectations of the Jews respecting the future Passover. פסח נתן לאות רב ושלש גזנות והציל פסח לעתיד The Passover was given for a sign by the Lord and Ruler, (that he will) protect and deliver, pass over, and cause to escape, (his people) on the future Passover.

פסח עתיד לפדות שבויים ויצא " ונלחם כגוים פסח לעתיד The Passover is prepared for the redemption of the captives, when the Lord shall go forth and fight against the nations on the future Passover. (See Passover Service for the Seventh Night.)

With respect to the future destruction of Rome, the following passage may be quoted from the Jewish Prayers. פסח חרב חרה על ארס ביר צח וארס כימי

פסח On the Passover a sharp sword (shall fall) on Edom by the hand of him who, is white and ruddy, as in the days of the feast of the Passover.

ליל שמד קראו נורא עלילה בו בר שבר מוטות עגלה רגוע ירצץ אום מרקה ואכלה יוסף שנית בו להנאלה " He who is fearful in his works called it the night of preservations, for therein he brake the bands of Egypt; he will break in pieces the people that stamp on and devour all, when he shall redeem (his people) on it the second time." There is a manifest allusion here to the description of the fourth beast, or the empire of Rome, as given in Dan. vii. 7. where it is characterized as a beast dreadful and terrible and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces and stamped the residue with the feet of it.

* ואכל את בשרי וחשתה את דמי הוא ישב בי ואני בו.

ON THE RESURRECTION OF
JESUS CHRIST.

IT has often occurred to me that the difficulties attendant upon the supposition that the story of the resurrection of Jesus is all a fable, cannot be better portrayed than in the following speech, supposed to be addressed by one of the apostles to his associates, a few days after the crucifixion of their master.

"The master, whom we serve, is now no more, and the magnificent hopes, which we have formed with respect to him and ourselves, are blasted by his death. The time which he fixed for his resurrection, is passed, and it is folly to cherish any expectation of that event, as we see his body, which we stole, a prey to corruption. We must therefore, either separate and return to our former professions, the obscurity of which will screen us from the disgrace of having been deceived, or, remaining united, take the generous resolution of supporting our glory by saying to every body that our master is risen from the dead, and is the true Messiah, expected by our nation, and foretold by our prophets. To return to our professions, would be cowardly and mean: to propagate the story of the resurrection will be attended with infinite difficulty and danger; but to despise danger and to conquer difficulties is worthy of great souls such as ours; and, therefore, I take it for

granted that this is the part which you have all resolved to act.

"To succeed in our glorious enterprize, it will be absolutely necessary to admit into our secret counsels, not only the seventy disciples whom our Lord sent before him, in pairs, into every city and place, which he visited, but also that crowd of women who followed him from Galilee, were present at his crucifixion, and visited his sepulchre. For all these persons are so intimately acquainted with every circumstance of his life and death, that they have it in their power completely to defeat our project, in spite of our utmost art, and that power, it cannot be doubted, they will exert, unless admitted to share with us the glory of deceiving the world. The task, which they and we have to perform, is not an ordinary one: for we must all speak the same things, and things which each of us knows to be false. Yet we must advance them with an air so intrepid as to remove suspicion, and be able to bury in profound secrecy the resolution which in concert we take to day.

"No truth can be so deeply impressed upon our minds, as that our master continues under the dominion of death; and we all know that truth stands so ready at the door of the lips, that the greatest liar among us has hitherto uttered a thousand truths for one falsehood. But henceforth on this most in-

teresting subject we must never let a single truth escape us, either in our most unguarded moments, or when put to the torture; for all will be lost if one person, in whom we may place confidence, shall reveal to our enemies what should be known to ourselves alone. It is, therefore, necessary to foresee all that is capable of extorting secrets from such persons as are not like us proof against every thing. We shall be exposed to much bad treatment, to prisons, to severe examinations, to death itself, and even to the most cruel and lingering kinds of death, sufficient to shake any but the most invincible resolutions. All should be foreseen, and must be despised by every person among us, man and woman.

“But I must forewarn you that, under the greatest tortures, we are not to hope for the smallest support from the testimony of a good conscience, and the prospect of a future reward: for our most cruel sufferings will arise from the remorse of conscience, unless we fortify ourselves against it by the most determined resolution. Others have indeed, been wonderfully supported under violent and tedious sufferings, by the internal persuasion that they suffered for truth and righteousness’ sake; but as we are called upon to give new proofs of courage, by suffering for what we know to be an impious falsehood, every reflection which tended to sup-

port them, will torment us, and tempt us in the most forcible manner to betray our cause. From him, for whom we are to suffer and be sacrificed, we have nothing to expect: for since he could neither rescue himself from the violence of his enemies, nor fulfil his promise of rising from the dead, it would be madness to suppose that he will deliver us from our persecutors, or afford us the smallest consolation, when sinking under the tortures which malicious ingenuity will invent. He was a deceiver, and has deceived us. He promised a few hours before he was taken, that he would rise from the dead, and go before us into Galilee; but God has ordered things otherwise, and as he is supreme Lord, we are not to sound his judgments, or even to think too much of them.

“You seem astonished at this counsel. It is new indeed, but necessary: and necessary to such a degree, that all our designs will prove abortive if we suffer the fear of God to get possession of our minds, and make us timid and pusillanimous in the testimony which we are determined to give against him, by maintaining that he raised from the dead a man whom he has, no doubt, condemned as an usurper of the glory which was not his due. Such assertions in favour of falsehood will, no doubt, cost us something in the beginning; but we must endeavour to make ourselves as easy as we can, by imprinting

strongly on our minds, how glorious and disinterested it will be to suffer, without hope either from God or man; and even with the certainty of being punished both by God and man, not only in this life, but eternally in the next, if there be another. For let me not attempt to conceal from you, that present and future misery must be our inevitable portion, and that we must, therefore, become inaccessible to fear, even to such fear as religion itself ought to inspire, or return ignobly to our nets and boats: there is absolutely no other alternative. He whom we lament, has not only assumed openly the character of the Messiah, but has dared even to call himself the Son of God, and though we have seen him ready to be stoned for these pretensions, and cannot doubt but that God was highly provoked at them, we must, in defiance of the divine vengeance, undertake to make them good; or, at least, cause him to be worshipped as the Son of God, whom, to our knowledge, God has expressly disavowed. This might frighten timid and vulgar souls; but we must have none such among us. All the men and women of our company must be capable of braving omnipotence, and of deriving new vigour and resolution from the prospect of uninterrupted misery.

“Let us now consider how this great design is to be carried into execution, for it would be the excess of folly to enter

upon it, without preparing the means of success. First of all we will draw up together a history of the pretended apparitions of our common master. Those who have the best inventions shall be employed in it, the rest of us shall revise and correct the work; and all must strongly imprint on their memories the pretended facts and discoveries which shall be agreed upon, because we must never think of retracting, and the least contradiction in our evidence would be of fatal consequence. To this labour we must join another, which requires more knowledge of the scriptures than we possess, but we will supply our deficiencies by study. Our rulers, and indeed our countrymen in general, expect that the Messiah shall be a great and invincible hero, that he shall deliver his country from the dominion of the Romans, that he shall conquer all nations, and establish on earth an universal monarchy, of which Jerusalem is to be the capital. As such (they say) he is foretold by the prophets; but the person we mean to impose upon them as the Messiah expressly disclaimed all worldly greatness, and made the sufferings of himself and his followers one test of the truth of his pretensions to the character which he assumed. Some of the most subtle among us, therefore, must carefully examine the books of Moses, the psalms, and the prophets, and wrest all the prophecies of the true

Messiah in favour of him whom we know to be an impostor. The enterprise, as it is directly opposed, not only by truth, but also by all the prejudices and hopes of the nation, is indeed bold; but what is the whole design but the excess of boldness?

“ We have hitherto believed that the religion of our forefathers is true, and was given by God to Moses. It is certainly the most ancient, the most authorized, the purest religion in the world, and the only one founded on divine revelation, or that boasts of such a foundation. But if we are to preach to the whole world that our master, whom we know to be an impostor, is the true and only Messiah: and, if we are to apply to him prophecies which have another object, we must necessarily despise this most ancient religion, which our fathers and we have hitherto deemed divine and incontrovertible; and this is the ultimate point, to which it has been my aim to bring you. I desire not that you should consent immediately; for to abandon one’s religion is a thing which should not be done without materially weighing the consequences; but what I desire is, that you will diligently compare all the parts of the plan which I have suggested to you, examine their strict and necessary union, and satisfy yourselves completely, that we must *adopt* the whole, or *reject* the whole, for it is obvious, that modifications and

exceptions are here absolutely impossible.

“ I hope you will not deliberate long on my proposal; for we shall have much to do after your resolution is formed, and the time, in which I propose to concert and finish the whole scheme, is very short. We have but the interval betwixt the present moment and the feast of Pentecost, in which to prepare the order of false apparitions, and fix it in the memories of our numerous coadjutors, male and female; to study in the scripture all that relates to the Messiah; to form the plan and adjust the parts of a new religion; to efface in our minds all traces and ideas of the ancient one; and to fortify ourselves against our prejudices, our fears, and our worldly interests; for we must get quit of all these, since we are going most generously to renounce all the good of this life, and all the hopes of the next. What makes me choose the feast of Pentecost for our first public appearance in our new capacity, is the great concourse of people, from all nations, which will be then at Jerusalem: for it will be a favourable opportunity to preach to them the resurrection of him whom our rulers have crucified, and, by their means, to spread the news quickly over the whole world. We are ignorant indeed of foreign tongues, and we are without interpreters, but our presence will suffice. Some will comprehend by signs what we

would say to them, and others who hear and understand our language will assist them. We cannot, it is true, work a miracle; but was there ever such a miracle thought of, as our daring to resist all that is mighty and respectable in our nation? There would perhaps, be more prudence in not appearing all together; and as we have nothing extraordinary or divine to command respect, nor any protection to hope for from God or man, in not exposing ourselves in a *body* on the first day of our enterprise; but in a design like ours, singular in its whole nature, and contrary to common rules, of what use would prudence be? I am sure that with our Galilean pronunciation and with the goodly appearance which we shall make in our fishermen's garments, we shall persuade a multitude of people. Nay, so confident am I of our success, that I include in my design not only Judea but all the nations of the earth. Nor shall I be discouraged by the diversity of religions, manners, and tongues, which prevail in the world, be affrighted by the hostile power of all mankind, or have my zeal in the least abated for him who has deceived us, by the improbability of being able to make the gentiles, who know nothing of the scriptures or the Messiah, adore as the Son of God, the man whom the Jews have crucified as an impostor.

“In the mean time, it will be proper to accustom ourselves to the most inhuman spectacles, in order to arrive by degrees at such a hardness of heart as nothing can be supposed to move. You may depend upon it, that we shall see multitudes of people seduced by our discourses, proscribed, banished, thrown into dark prisons, torn in pieces by agonies of torture, condemned to wild beasts, to the fire, and to the most shameful and insupportable punishments for preaching with us the resurrection of Jesus. Now as we are by nature inclined to compassion, we might be tempted to relieve them from such exquisite misery, since we could effectually do it by a single word; but this word, which would discover the whole mystery, must never slip from our mouths. There must not be so much as one sigh or one groan to betray us. Instead of unreasonably reproaching ourselves with our imposture by which we deceived them, we must applaud ourselves for this seduction; we must place our own joy in their wretchedness: and we must not be afraid to honour and cause them to be honoured as illustrious witnesses of the truth, though we know them to be only martyrs to our hypocrisy, and to their own fallacy in believing falsehood.”

P.

EXTRACTS FROM "MODERN
JUDAISM."

FEAST OF PASSOVER.

"THE Feast of the Passover commences on the fifteenth day of the month Nisan, and continues, with Jews who live in or near Jerusalem, seven days; and with those in all other places, eight days. The sabbath preceding the Passover is called the *Great Sabbath*. On that day the Rabbi of each synagogue delivers a lecture, explaining the various regulations necessary to be observed on the approaching festival.—During the whole time, they are required to abstain from leavened bread, and to suffer no leaven in their habitations.—On the *thirteenth* day of the month, in the evening, the most careful and minute inquisition is made by the master of each family through every part of his house, in order to clear it of leavened bread and every other particle of leaven. All that can be found is collected together in a vessel, carefully preserved during the night, and, together with the vessel in which it is deposited, is solemnly burnt a little before noon the next day.—No vessels are to be used that have had any leaven in them, and therefore the kitchen utensils used at other times are to be put away, and their places supplied by new ones, or by some that are kept from one Passover to another, and never used but on that occasion. For the same reason, the kitchen tables and chairs, shelves and cupboards, undergo a thorough purgation,

first with hot water, and then with cold. A few days before the Passover, they make unleavened cakes, as many as will be wanted during the festival, to supply the place of common bread. Among other directions which regulate the preparation of the grain from which they are made, the meal is to be boulded in the presence of a Jew; and the dough is not to be left a moment without working or kneading, lest any fermentation should take place. The cakes are commonly round, thin, and full of little holes; and in general they consist of flour and water only; but the more wealthy and dainty Jews enrich them with eggs and sugar: cakes so made, however, are not to be eaten on the first day of the festival.—They are forbidden to drink any liquor made from grain.

On the *fourteenth* day of the month, the first-born son of each family is required to fast, in remembrance of the protection enjoyed by the first-born of Israel, when God smote all the first-born of the Egyptians.

In the evening of the *fourteenth* day of the month, the men assemble in the synagogue, to usher in the festival by prayers and other offices prescribed in their ritual. It is customary for every Jew to honour this festival by an exhibition of the most sumptuous furniture he can afford. The table is covered with a clean linen cloth, on which are placed several plates or dishes. On one is laid the shank bone of a shoul-

der of lamb, or kid, but generally lamb, and an egg; on another three cakes, carefully wrapped in two napkins; on a third, some lettuce, chervil, parsley, celery, wild succory, or horseradish. These are their bitter herbs. Near the sallad is placed a cruet of vinegar, and some salt and water. They have also a dish representing the bricks required to be made by their forefathers in Egypt. This is a thick paste composed of apples, almonds, nuts, and figs, dressed in wine and seasoned with cinnamon.—Every Jew who can afford wine, also provides some for this occasion.

The family being seated, the master of the house pronounces a grace over the table in general, and the wine in particular. Then leaning in a stately manner on his left arm, as an indication of the liberty which the Israelites regained when they departed from Egypt, he drinks a glass of wine, in which he is followed by all the company. Having emptied their glasses they dip some of the herbs in vinegar, and eat them, while the master repeats another benediction. The master next unfolds the napkins, and taking the middle cake, breaks it in two, replaces one of the pieces between the two whole cakes, and conceals the other piece under his plate, or under the cushion on which he leans, in professed allusion to the circumstance recorded by Moses, that “the people took their dough before it was leavened, their kneading troughs being

bound up in their clothes.” He removes the lamb and egg from the table. Then the plate containing the cakes being lifted up by the hands of the whole company, they unite in rehearsing, ‘This is the bread of poverty and affliction which our fathers did eat in Egypt. Whosoever hungers, let him come and eat. Whosoever needs, let him come and eat of the Paschal Lamb. This year we are here: the next, God willing, we shall be in the land of Canaan. This year we are servants: the next, if God will, we shall be free, children of the family, and lords.’

The lamb and egg are again placed on the table, and another glass of wine is taken. The plate containing the cakes is removed, in order that the children may be excited to enquire into the meaning of the festival. If no children are present, some adult proposes a question according to a prescribed form, which is answered by an account of the captivity and slavery of the nation in Egypt, their deliverance by Moses, and the institution of the Passover on that occasion. This recital is followed by some psalms and hymns. After which (not to proceed with a detail of every particular movement) the cakes are replaced on the table, and pieces of them are distributed among the company, who ‘instead of the paschal lamb,’ the oblation of which is wholly discontinued,* ‘eat this unlea-

* The reason assigned by the rabbies for discontinuing the oblation of the Pas-

vened bread' with some of the bitter herbs and part of the thick paste made in memory of the bricks.

After this succeeds a plentiful supper, which is followed by some more pieces of the cakes, and two more glasses of wine: for they are required on this occasion to drink four glasses each; and every glass, according to the Rabbies, commemorates a special blessing vouchsafed to their forefathers. The fourth and last cup is accompanied with some passages borrowed from the scripture, imprecating the divine vengeance on the heathens and on all the enemies of Israel.—The same course of ceremonies is repeated on the second night.—This ceremonial the modern Jews profess to believe, 'will be as acceptable in the presence of the Lord

chal Lamb, and the rites with which it was to be accompanied is, that those ceremonies can be lawfully performed only in the land of Canaan, all other countries being unholy and polluted. But do the Jews now resident in Palestine perform those services? If not, what is the reason of *their* omission of so important a part of the law? and can the reason assigned by the rabbies, for the omission in other countries be the true one?

as the actual offering of the Passover.'

The first two days, and the last two, are kept as days of high solemnity, being celebrated with great pomp, by extraordinary services in the synagogues, and by an abstinence from all labour, nearly as strict as on the sabbath; except that they are allowed to make a fire, dress their meat, and carry any things they want from one place to another. The four intermediate days are a kind of half holidays, distinguished from common days only by the interdiction of servile work, and a long list of particular restrictions, which it would be tedious, and unnecessary to recite. The last day of the festival is concluded with the ceremony called *Habdala*, which, with the omission of the spice, is performed in the same manner as at the close of the sabbath. After this they are at liberty to return to the use of leavened bread.—Contracts of marriage may be made, but no marriage is to be solemnized during this festival." Page 380—385.

PRAYERS OF THE GERMAN JEWS,

ON THE DAY OF THE BURIAL OF HER

ROYAL HIGHNESS THE PRINCESS CHARLOTTE OF WALES.

The following Prayers of the German Jews, on the day of the burial of Her Royal Highness the Princess Charlotte of Wales, affords us an opportunity to perpetuate in our Expositor that melancholy and memorable event, without transgressing against our original design. A few reflections suggested by these prayers seem not out of place here, and it is hoped may be made useful to some of our readers.

תפלה ותחנונים ליום עצרה.

אשר קדשו קהלות ישראל בבתי כנסיות האשכנזים וצו
בלונדן ובכל מלכות בריטאניא.

לשפוך שיה אה פני ה'

ביום קבורת

גברת הממלכה פרינצסס שארלאטטי

יוד להדש כסלו שנת תקע"ח לפק

תפלת מנחה *

אה"כ יאמרו מזמורים אלו חזן וקהל

קב"ר. יג"כ. כה"ל. לב"ה. לח"ל. לט"ו. מט"ו. נא"י. ע"י. כה"י. צ"י. צא"י. קכג"י. קל"ה. קלמ"י. יו"י.

דרוש

אה"כ יאמר ההזן פסוקים אלו. והתפלה. בהתעוררות.

אדם ילוד אשה. קצר ימים ושבע רוגז: כציץ יצא וימל
ויברח כצל. ולא יעמוד:

אנוש כחציר ימיו. כציץ השדה כן יציץ: כי רוח עברה
ואיננו. ולא יכירנו עוד מקומו:

ה" מה אדם ותדעהו. בן אנוש ותחשבהו: אדם להבל
דמה. ימיו כצל עובר:

זאת אשיב אל לבי על כן אוחיל: חסדי ה" כי לא תמנו
כי לא כלו רחמיו:

מה יקר חסדך אלהים. ובני אדם בצל כנפיד יחסיון: ירוין
מדשן ביתך ונהל עדניך תשקם:

כי עמך מקור חיים. באורך נראה אור: ב

תפלה

ה" אלהים ואדוני הארונים. אתה אשר יצרת תבל בחכמתך.
ועניך צופות עליה מראשית השנה עד אחריתה. ואם
רם על כל רמים אתה. ברחמך הרבים תשנית על שוכני
בתי חומר. כי חסדך מלאה כל הארץ. אתה מקור הטוב
החסד והרחמים. ומפיך העליון לא תצא הרעות: הנה
נתת לפנינו את החיים ואת הטוב. את המות ואת
הרע ותצונו ה" אלהינו לבחור בחיים: אבל אשמים אנחנו

ועונותינו המה המבדילים בינינו • ובין רחמך הרבים •
 וחטאתינו ענו בנו : סרנו מן הדרך אשר צוית • נחנו
 פשענו ומרינו על כן הסתרת פניך ממנו :

הזן וקהל נודך ה' כי אנפת בנו • ישוב אפך ותנחמנו

הזן ה' אלהים הנה אנחנו מתודים פשעינו וחטאתינו •
 ומפילים תחנונותינו לפניך • ה' אלהינו הדמנו • וישקנו
 מי רוש כי חטאנו לו • אהה • במסתרים תבכה נפשנו •
 ופלגי מים תרדנה עינינו על שבר בת עם בריטאניא •
 נמס כל לב וכחתה כל רוח בנו • כי לקח ממנו מחמד
 עינינו • כי גועה הגבירה • טובת מעללים אשת חיל עטרת
 בעלה • אחת היתה ליולדיה תקות הממלכה וגאונה
 תפארתה ותהלתה שרתי במדינות פרינצזעס שארלאטטי •
 עודנה באבה נקטפה השושנה הזאת • קוינו לשלום ואין
 טוב • לעת מרפא והנה בעתה • ותחת פאר אפר • כי
 בצפיתנו צפינו לראות גזע מטע נאמן להתפאר • ועתה
 שבת משוב לבנו • נהפך לאבל מחולינו • שוא תקות
 אנוש אנוש אם אתה תאנף בו • אך הבל כל עשתנותינו •
 אם אתה תסתיר פניך ממנו :

הזן וקהל נודך ה' כי אנפת בנו • ישוב אפך ותנחמנו

הזן ידענו ה' כי צדק משפטיך • אמנם לא לעולם תקצוף •
 יסר יסרתני יה' אך לא לנצח תריב עם מעשה ידיך •
 הנה השקיתנו ה' את קבעת כוס התרעלה • נא הרק
 עלינו ממרום את ברכת ישועות כוס תנחומים • י שלם
 נחומים לאישה • לאבותיה • לכל זרע המלוכה • ולכל אבילי
 בני בריטאניא • ותנחומיך ישעשעו נפשינו • כי אתה
 מקור הנחמה והישועה אמן :

ה' אלהים מה רב טובך אשר צפנת ליראיך • תשועת
 עולמים פעלת לחוסים בך • נא קבל ברחמך הרבים
 את נשמת הגבירה • בצל כנפך תהי נפשה צרורה בצרור
 החיים • ותהי מנוחתה כבוד • כי עמך מקור חיים באורך
 נראה אור אמן :

אח"כ יאמרו החזן והקהל מזמורים אלו

כ"ז • נו" • עא" • פ"ה" • פ"ו" • י"ר" • ס"א" • ע"ב" •

הנותן תשועה • כפתיחת א'ה'ק :

Prayer and Psalms for the Day of Grief,
Consecrated by the Congregation of German Jews,
In London and throughout England,
To pour out their complaint before the Lord,
On the day of the burial of
Her Royal Highness the Princess Charlotte of Wales,
10th Day of Kislay, A. M. 5578.
Nov. 19, 1817.

☉ PRAYER, &c.

Afternoon Service,

Then the READER and CONGREGATION, alternately, repeat Psalm 102, 6, 13, 25, 32, 38, 39, 49, 51, 70, 88, 90, 91, 123, 130, 138, 139, 17.

After which a Sermon preached by the Rev. S. HIRSCHELL.

○ READER.

MAN, born of Woman, few of days, and full of trouble, cometh forth like a flower, and is cut off, fleeth like a shadow, and continueth not. Man's days are as grass, as a flower of the field so he flourisheth, the wind passeth over, and it is gone, and the place thereof shall know it no more. What is man that thou takest knowledge of him, or the son of man that thou makest account of him? Man is like unto vanity, his days pass like a shadow! This I recall to my mind, therefore I have hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not! How glorious is thy grace, O God! that the children of men may take shelter under thy wings, that they may be abundantly satisfied with the fatness of thy house, and drink of thy pleasant rivers; for with thee is the fountain of life: in thy light is the true light seen.²

○ PRAYER.

O Lord God, Lord of lords! it is thou who with thy wisdom hast created the universe, and thine eyes overlook it from the beginning of the year even unto the end thereof; and although thou art the Highest of the high, yet through thy great mercy dost thou regard the inhabitants of clay, for thy grace filleth the earth: thou art the source of goodness, of grace, and of mercy; and from thy exalted mouth no evil goeth forth. Behold thou hast placed before us life and goodness, death and evil; and thou, O Lord our God! hast commanded us to make choice of life. But, alas! we are guilty, and our sins have made a partition between us and thy great mercies;³ and our iniquities testify against us. We have turned aside from the way thou hast commanded; we have transgressed and rebelled, therefore hast thou hidden thy countenance from us.

Reader and Congregation. We will praise thee, O Lord! that thou wast angry with us. O let thine anger pass away, and comfort us.

Reader. O Lord God! behold us confessing our sins and transgressions, and presenting our supplications before thee. O Lord our God! thou hast put us to silence, and given us water of gall to drink, because we have sinned against thee, O Lord! Alas! in secret do our souls weep, and our eyes pour down streams of tears, for the loss of the DAUGHTER of BRITANNIA'S people; every heart is melted, and all the spirit within us is darkened, for the delight of our eyes is taken from us, the PRINCESS is DEPARTED! she who was of most excellent conduct, a virtuous woman, a crown to her husband, an only child, sole hope of the kingdom, its pride! its glory! and its praise! the Princess of kingdoms, PRINCESS CHARLOTTE; whilst yet in its greenness was this rose cut down. We hoped for peace, and there is no good; for a time of health, and behold trouble—dust, in place of a crown—for in our expectation we hoped to behold the branch of a true glorious stem, but now, alas! the exultation of our heart is destroyed, our joy is turned to mourning! Vain is the hope of miserable man if thou art angry with him; and vain all his thoughts, if thou hidest thy countenance from him.

Reader and Congregation. We will praise thee, O Lord! that thou wast angry with us; let thine anger pass away, and comfort us.

Reader. We know, O Lord! that thy judgment is righteous, but O thou wilt not be wroth for ever. Thou dost castigate us, O Lord! but dost not to eternity strive with the works of thy hands: thou hast, O Lord! made us drink the dregs of the cup of trembling. O empty upon us, from above, the blessings of the cup of salvation, of the cup of comfort: grant comfort to her Husband, to her Parents, to all the Royal Family, and to all the mourning inhabitants of Britain, and thy comforts shall gladden our souls; for thou art the source of comfort and salvation. Amen.

O Lord God! great is the good thou hast stored up for thy adorers; eternal salvation hast thou formed for those who depend on thee. Receive, we pray thee, through thy great mercy, the soul of the PRINCESS under the shadow of thy wings. May it be enveloped in the bands of eternal life; and honoured be her repose. For with thee is the source of life; in thy light only is true light perceived. Amen.

READER and CONGREGATION, alternately, repeat Psalm 27, 56, 71, 85, 86, 16,
61, 72

PRAYER FOR THE ROYAL FAMILY.

REFLECTIONS.

¶ 1. *Prayer, &c.*—Among the various expressions of loyalty and patriotism, of sympathy and piety, occasioned by the late decease of our beloved Princess, *this*, short and simple as it is, will surely not be considered one of the least remarkable. It is an expression of loyalty from *that* nation, which, *as a nation*, may well adopt the words of the Saviour of the world, “We have not where to lay our heads;” an expression of sympathy from *that* nation, which has existed “many days without a prince.” The eventful time, indeed, in which we live, has afforded several opportunities to the Jewish nation in various parts of Europe to express (sometimes in stronger language than words) their gratitude to the government which gave them protection. This conduct, deserving as it is of the approbation of the patriot, excites, nevertheless, an acute feeling of grief in the heart of the Christian, and amidst all the sweet melody of Psalms and prayers read on such public occasions in the synagogue, those harsh discordant words pronounced on *another* occasion many ages ago, seem still to vibrate in his ear, “We have no king but Cæsar.” God forbid that we should upbraid you, brethren of the House of Israel! we confess that Gentiles have been involved in the same guilt of having disclaimed the right of Jesus Christ to reign over them: but while we confess *our* part in that guilt, and seek forgiveness of it through that very Jesus whom our sins have helped to crucify, we lament that you still continue insensible of *your* part in it, notwithstanding the very sensible chastisements of God; that you still continue to neglect the offers of pardon and mercy from the once despised but now glorified Galilæan King; that “You, O House of Judah, are the last to bring the king back to his house.” 2 Sam. xix. 11.—Would you indeed improve the alarming event which these your supplications celebrate; this event, in which death, by lighting as it were on the topmost bough of the British oak, has rendered itself so universally conspicuous? ah, then, *examine* (if you never yet have examined) the true merits of that religion which offers to sweeten the prospect of dissolution, and inspire immortal hopes on the verge of death. *Seek* the truth, “buy it,” as Solomon counsels you, (Prov. xxiii. 23.) buy it at the price of dissipation of mind, of indolence, precipitancy of judgment, of prejudice, of obstinacy, of the passions, and *after* you have found the truth, follow again the advice of the wise man, (Prov. xxiii. 23.) “sell it not,” sell it not at the price of all the advantages that error and falsehood can offer.

¶ 2. *With thee is the fountain of life: in thy light is the true light seen*—Life and light are those two possessions which will constitute the felicity of the inhabitants of heaven. But light and life are things not inherent in ourselves; for in ourselves there is nothing but darkness and death. The Psalmist, therefore, or rather the Holy Spirit through the Psalmist saith, “*With thee is the fountain of, &c.*” The great question, therefore, with us ought to be, *How are life and light to be communicated to our never-dying souls?* Oh receive the glad tidings, the news of salvation, Jesus Christ is the way, the truth and the life, the light of the world, and the life of men, the Life and the Resurrection from the dead: HE hath brought life and immortality to light; and to them that know GOD thus, it is that he extends his mercy and his righteousness (Ps. xxxvi. 11.) for “To know GOD and Jesus Christ whom he hath sent is eternal life. Would you be possessed of a sure and certain hope of eternal life? secure an interest in HIM who hath drunk “*water of gall*” on the cross, who hath emptied the cup of the wrath of God to the very dregs, that none of those who truly believe in him might be left to wring it out in eternity. Are these mere assertions? Oh! they are assertions confirmed by the word, and stamped with the awful oath of the Almighty, Isa. liii. and xl. 1, 5.

¶ 3. *Our sins have made a partition wall between us and thy great mercies*—Isa. lix. 2. The same word which is used to express the separation which GOD made between the natural light and darkness, Gen. i. 4. is here made use of to express the partition between GOD and man, occasioned by sin. The moral separation between spiritual light and spiritual darkness is eternal, as all moral truths are. GOD is light, and there is no darkness in him; he dwelleth in light inaccessible to the least degree or shadow of sin; hence as soon as man fell by his own free choice, all communication between a holy GOD and the polluted human race must have been for ever at an end, unless a MEDIATOR had been found to negotiate the moral and eternal concerns of both parties. This Mediator none but GOD could find out, nor could he find one qualified to the infinite work of atonement for sin, satisfaction to divine justice, merit to eternal life, out of himself. Here, then, my brethren of the house of Israel, lies the

foundation of the Christian doctrine of a Mediator. You cannot deny the truth of it, unless you deny the truth of the above words, words uttered by the mouth of the *true God* and repeated by *you* in solemn prayer, unconscious perhaps, of the implicit concessions you thereby made to the Christian Religion. Allow the doctrine of the necessity of a Mediator, and you must allow that this Mediator must needs be GOD-MAN; allow this, and then prove that Jesus Christ was not HE.

¶ 4. *O empty upon us, from above, the blessings of the cup of salvation, of the cup of comfort*—Oh, brethren, had you the sight of faith (and you *may* have it by prayer to God) you would see the blessings of salvation richly streaming from the throne of God down upon this benighted globe of misery and sin, and each of you individually would feel a rivulet of those streams, watering his own heart and making it fruitful in gratitude and love. Hear then the blessing of salvation, “*God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.*” Believe this, it is the testimony God hath given of himself and his Son, believe this, and you will from delightful experience be able to exclaim with one of your own nation, even Saul of Tarsus, “*Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,*” and hereafter you will join the choir of heaven (among whom, we trust, the dear Daughter of England is now tuning her golden lyre) in the song of Moses and of the Lamb, “*Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints.*”

¶ 5. *May her soul be enveloped in the bands of eternal life*—Were her departed soul accessible to us, could we ask her whether her excellent conduct, her exemplary life had opened unto her the gates of heaven, what, think ye, would be her reply? “*Little would the rank I held on that side the grave, little the conduct men are wont to call excellent, have availed me; a sinner, like unto all the sons of men, nothing could have exempted me from enduring the punishment due unto sin: had it not been for the infinite merits of the common Saviour of mankind, in whom I believed and rejoiced while on earth though I had not seen him, and whom, now I see him, I enjoy, and shall enjoy through the countless ages of eternity.*” Little also, brethren, will your descent from Abraham, little will your observance of the law (such an observance as fallen man’s necessarily is) avail *you* to the obtainment of everlasting salvation. You are infected with original sin, the common inheritance of all the sons of men from their first father Adam; The guilt of actual transgression has stained your souls, as well as the souls of all the rest of mankind. The disease is *one*, and there is but *one* remedy of sufficient virtue to save you from dying the death eternal, and that is “*The name of Jesus Christ;*” faith in this Name above every name will be productive of your sanctification here, and of your salvation in the world to come.

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER FROM THE REV. B. N. SOLOMON.

Although the following Extract of a Letter from the Rev. B. N. Solomon, written by him to a brother convert in England, was not intended for publication; yet as it tends to set his conduct towards his unhappy relatives in a point of view peculiarly interesting to his Christian friends, we cannot withhold it from their perusal.

Thorn, Nov. 14, 1817.

My dear Brother,

You will think by this time I have either quite forgotten you, or I am unwilling to communicate with you. My silence for so long a time, and especially at Berlin, may perhaps surprise you; but as you have probably heard what things have happened unto me since the time we arrived at that city, you will have known how to account for it. At present I sit down

to write whilst the horses are ordered, *merely* to shew you that I do *not* forget my promise; as a *proper* letter I cannot offer this, for if I would tell you all I have to inform you of by this time, I must sit down with a composed mind for a few hours together, which I cannot be allowed now. What I shall now throw out in haste, is the late misfortune I have experienced, if misfortune is enough to express so painful an event. You know that my family were coming to Hamburg whilst I left England; you know also what my intentions have been concerning them, viz. to let them know my object in going to Russia, and to ask them to stay at Hamburg for half a year. I did so, and wrote to them from Amsterdam with an enclosure of 20*l.* money, and a parcel of clothes which Mr. W. was pleased to send for my wife and children, requesting them very affectionately to wait a short time longer, and then I hoped to be re-united with them. The truth, however, is, I am sorry to tell you, they have NEVER meant to come to me, or live any where else with me, AS LONG as I remained a Christian. They have since *proved* that their object in coming was to get me *only* to see them, and by that means to bring me back to them *as a Jew*, or to get me to assent to a divorce. My father-in-law, therefore, understanding that we were to pass through Berlin, came over from Hamburg with a *regular* authority from my late

wife, written by notaries, and signed by herself and the Austrian ambassador; the purport of which was, to stop me wherever he might meet us, and to *oblige* me either to divorce my wife, or to return to Lemberg, my native city, and there carry on the process with her. At first he came in a lamb-skin, and seemed only to require more money; however, he was a wolf in secret, and tried all he could to injure me; his intentions, of course, soon broke out, and he was obliged to throw off his cloke. This brought him into a state of entire desperation, and he insisted he would risk his life to cut asunder the bands of our marriage. No other offer was then accepted but a divorce, and that immediately. Upon such violence, in such circumstances, I was determined to know, being so near to my family, what really would or could be the issue, and that either a re-union or separation should take place. Three years and a half I thought was, *on their part*, a fair trial, and it was the unanimous opinion of my friends, and especially of Rev. Mr. Jaenicke, to obey the advice of the apostle, and let my wife depart, if she was really set upon it, if otherwise, she would be made miserable, and more particularly so, if *continual* prosecution was to attend my refusal to comply. After much prayer and consideration on this important subject, I could still not bring my mind to give a divorce without seeing my wife,

and being myself *satisfied* that it was her real desire. I therefore laid my feelings open to our dear friend Mr. W. who with his wonted generosity permitted me to go to Hamburg, and sent Mr. Cox as my companion, adviser, and assistant, if any thing uncomfortable should occur. My father-in-law had agreed to wait at Berlin till I came back from my family, and if my wife refused to live with me after I had seen her, I was to divorce her. You will, but you ought not to be surprised, (if you have an idea at all of the dark and miserable bigotry that reigns yet in Poland among the Jews) when I tell you, that for eight days successively I had interviews with my wife, and certainly treated her with all the kindness and affection, used all the means, and made every proposal, which as a man, husband, and Christian, I possibly and lawfully could do, to get her either to associate with me *wherever she would*, or to wait some time longer; but *nothing* could prevail, nor was any thing in any shape likely to prevail, but an *apostacy* from our blessed Redeemer. As long as I remain in the faith of Christ, she said, she would rather be a martyr than be joined with me, though I would allow her to follow the religion of her fathers. My children, those dear and innocent little ones too, have been dreadfully prejudiced against me, and said, They cannot come to me, if I am a נִיָּי.* All affections have

* One of another nation than the Jews.

been awakened, and whilst there has been every time we met, weeping and mourning among all of us, we were obliged to part again and again just as we came. Under such circumstances, and being pressed on the one hand by the supplications of my wife to set her free, and on the other hand, by the force and violence of my father-in-law which he still used, (for he returned, contrary to his engagement, to Hamburg, while I was yet there) to effect it—I committed the whole matter, as well as the poor creatures, to the hands of a faithful Creator and heavenly Father, whose will *only*, I am convinced and satisfied I have followed, in actually complying to the divorce, upon the authority of St. Paul, 1 Cor. vii. 15. The ceremony has taken place at the Rabbi's of Altona, in the presence of us both; and a day after we parted in *that* bitterness of spirit in which a husband and a wife, who are still joined IN HEART, must part. It has been the time of suffering *indeed*, and I did not know what it is to FORSAKE wife and children for Christ and his Gospel's sake, till the time of that painful and woful separation. Nothing, my dear brother, nothing could support me *then*, but the recollection, the blessed thought, that if indeed I am married to Christ, (and I humbly trust I am,) then who shall separate me from *His* love? shall tribulation, or distress, or persecution, &c.? Every other union can be dissolved, every other

possession may be lost, and every other temporal blessing, in *whatever* shape, may be *changed*, but that which was from everlasting must remain to everlasting, blessed be God! May this be our comfort and support during our passage through this wilderness, and under every trial and persecution that yet awaits us; and may they who are *now* separate from us be joined with an everlasting covenant unto the Lord, and be his for evermore. I beg you to pray for me and my poor, but still DEAR family. Believe me to be, ever yours in the bond of Christ, B. N. SOLOMON.

I am quite satisfied with dear Solomon's conduct, and am persuaded he has followed the voice and direction of Providence.

L. WAY.

COPY OF A LETTER,

RECEIVED BY A MEMBER OF THE BRISTOL COMMITTEE, FROM A FAITHFUL MISSIONARY, UNDER THE VENERABLE SOCIETY FOR THE PROPAGATION OF THE GOSPEL, STATIONED IN NEW BRUNSWICK, NORTH AMERICA.

St. Andrews, Aug. 12, 1817.

Sir,

I HAVE the pleasure to acknowledge a small package of books from you by a vessel of Captain Scott's, containing a Report of the British and Foreign Bible Society, which appears to be an Institution wonderful, both in its means and its exertions in the cause of God, and the truest charity to his benighted offspring:—the Naval and Military Bible Society has, as it ought to have,

a powerful patronage, and I doubt not, will be of singular use, both in a religious and civil view, by enlightening the mind, and reforming the manners of an ignorant and profligate people:—The church of England Tract Society, seems calculated to promote and spread real piety among the nations, and indeed your Auxiliary Societies and Branch Missionary Associations, are all pious Institutions, and wisely calculated to spread the knowledge of God, and his Christ through the world; and I am happy to find the city of Bristol stands so high among the bands of pious worthies, united to spread the knowledge of the true God, and blessed Redeemer of mankind through the earth. The nations seem inspired with resolutions, and wonderful exertions to spread the knowledge of Jesus, and the practice of Gospel piety through the benighted corners of the world. I doubt not, but this general wish, and these wonderful exertions in the Christian nations to send the Gospel, from the rising to the setting sun, are the product of a special agency of God's Spirit; and, if we faint not, will be attended with as wonderful an effect. Some years since, I received a package of books from a charitable Society in Bristol, but who to thank for it I never knew, till this package reached me. I however distributed the tracts in the best manner I could, and shall do so with these. I have lent

the several Reports, to encourage my neighbours to feel the propriety of a co-operation in the good work, but I do not yet know what will be the success; I wish, at least, they would throw in their mite towards Christianizing the Jews. I think, as we first received Christianity from the Jews, they have the first claim upon us; and as we are now labouring to send the Gospel of the kingdom through the heathen world, it would be not only unjust, but cruel in us to neglect the Jews; and I shall solicit my friends to join me in a subscription for that purpose, although I am already a member of the Society for the Promotion of Christian Knowledge, and contribute according to my abilities to that Institution.—But indeed, Sir, it is little that I can do, and but little time I can do at all; for I am a man of eighty years, and have served the church of God, as a Missionary, fifty-six of them; but if God should continue my life, and succeed my wishes to aid your benevolent exertions, and those of the truly charitable city of Bristol, even in the smallest degree, you shall hear again from me. In the mean time, thanking you for your two favours in books, and begging the blessing of God may rest upon you, and all those who labour to spread the religion of the blessed Jesus through the world, I remain, though personally unknown, yet,

Your faithful

Friend and Servant,

(Signed) SAM. ANDREWS.

EXTRACT OF A LETTER

FROM MR. J. H. STOBWASSER, BRUNSWICK,
TO THE REV. DR. STEINKOPFF.

Dated Brunswick, Oct. 3, 1817.

THE day before yesterday, I was favoured with a short visit of an English Gentleman, Mr. John Sheppard who left me some Hebrew pamphlets in the name of Mr. Way, with a request that I might present them to the Jewish Rabbi of this place. I shall execute his commission, but with the needful precaution. I know some Jews who desire a reformation of their present system, and are perplexed about the coming of the Messiah. For my own part I cannot but indulge a hope, that the conversion of the people of Israel is at hand. There is now a young man at —, who is teacher of the Jewish school of that place in whose mind the light of a crucified Redeemer is arisen, and who seems to be full of zeal. I have requested him silently to proceed in his labours, as many Jewish children are sent to his school even from distant parts, but he rather wishes to join those Christians converted from his people to Christianity.

DEATH OF MR. MURTHEIM.

THE following extract from a letter of Dr. Naudi to a friend in England, communicates the melancholy intelligence of that zealous convert to the Christian faith, Mr. Murtheim of Malta, who, as it will be remembered by our readers, was, under the

divine blessing, brought to a knowledge of the only Saviour by means of one of the tracts published by our Society. The removal of those who appear to us to be necessary and useful instruments to promote the extension of the Redeemer's kingdom on earth, is amongst the mysterious ways of Him who worketh all things after the counsel of his own will, to which "will," we who are anxious that his "kingdom should come," must learn to bow in humble submission, knowing that his purposes cannot be frustrated, and that He doeth all things well.

EXTRACT.

"From a report from Rosetta I heard that Murtheim is dead at a place upon the shores of the Red Sea, where he was for the change of air; he left, as you may imagine, numbers of disciples and proselytes, who I hope will continue the exertions and works of their Master."

UKASE,

ADDRESSED TO THE LEGISLATIVE SYNOD
AT MOSCOW, BY ALEXANDER, EMPEROR
OF RUSSIA.

The following Ukase has appeared in the public papers as issued by the Emperor of Russia at Moscow. As it comes from one who professes himself a friend to the house of Israel, we hail with peculiar and unfeigned joy the spirit which it breathes and the sentiments which it contains.

Moscow, Oct. 27.

DURING my late travels through the provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain of my clergy in different parts, which contained unbecoming praises of me; praises which can only be ascribed unto God: and us I am convinced in the depth of my heart, of the Christian truth, that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone, and that every man, be he who he may, without Christ is full only of evil; therefore to ascribe unto me the glory of deeds in which the hand of God has been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone. I account it my duty therefore, to forbid all such unbecoming expressions of praise, and recommend to the holy Synod to give instructions to all the diocesan bishops that they themselves and the clergy under them may on similar occasions in future refrain from all such expressions of praise so disagreeable to my ears; and that they may render unto the Lord of Hosts alone thanksgivings for the blessings bestowed upon us, and pray for the outpourings of his grace upon all of us, conforming themselves in this matter to the words of sacred writ, which require us to render to the King eternal, immortal, invisible, the only wise God, honour and glory for ever and ever,

ALEXANDER.

WE have much satisfaction in stating, that a letter has been received by the Rev. C. Hawtrey, from George Henry Rose, Esq. Envoy Extraordinary and Minister Plenipotentiary at the Court of Berlin, enclosing a donation of twenty pounds to our Society, which, he says, he has been induced to send, in consequence of many interesting conversations which he had recently had on the subject with that zealous and able ad-

vocate of the cause, the Rev. Lewis Way; which had convinced him, that it was one in which every Christian should feel an interest; a truth of which he was so satisfied, that he should deem himself inexcusable if he withheld from it his countenance and support. —The Committee have voted him their cordial thanks, and have requested permission to add his name to the respectable list of their Vice-Presidents.

CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

Bristol, by Rev. John Hall	219	19	2
Bristol Ladies, ditto	91	12	8
Dublin, by W. C. Hogan, Esq.	18	9	2
Bonsal Association, near Wirksworth, by Rev. H. Sim.....	5	0	0
Leicester and Leicestershire Ladies'.			

Patroness.—Lady Elizabeth Isabella Norman.

Vice-Patronesses.

Mrs. Babington, Rothley Temple	Mrs. Irwen James, Cold Overton
Mrs. Clarke, Pestling	Mrs. Story, Lockington
Mrs. G. Pochin, Barkby Hall	Mrs. P. L. Story, Walton.
Mrs. S. Smith, Wood Hall, Herts	

Chaplains.

The Rev. E. J. Vaughan The Rev. G. B. Mitchell.

Treasurer.—Mrs. Dudley.

State of the Funds from August, 1816, to August, 1817.

Subscriptions	31	5	0
Penny ditto	0	18	2
Donations	5	13	6
From Melton Mowbray.....	12	7	6
Interest.....	0	13	6

50 17 8

Printing, Advertisements, and other Expences .. 4 15 3

46 2 5

PENNY SOCIETIES.

Rumsey, by Rev. James Crabb.

Mr. Wheeler's Collection	3	12	0
Mr. Dawkin's ditto.....	2	15	6

6 7 6

Remitted too much last time

0 16 3

5 11 3

PENNY SOCIETIES—*continued.*

Chatteris, -	by Rev. F. R. Hall, Curate	3	0	0
Tiverton, Devon,	by Miss M. Ware	2	0	0
Thorne Ladies,	by Miss E. Benson	2	0	0
Camden Town,	by Miss Crisp, Arlington Place, <i>Half yearly</i>	1	6	0

HEBREW TESTAMENT.

A Friend, by Messrs. Cardale and Bramley	100	0	0
Rev. Robert Cox	2	2	0
Per Bristol Auxiliary.			

Anonymous Female	1	0	0
Mr. Mitchell, by Miss S. Godley <i>Annual</i>	1	0	0
Philo Judæus	3	3	0
Produce of a Sunday Penny a Week Family Box	2	4	2
Captain Drew	1	1	0
Miss Margaret Roberts.....	1	0	0
Admiral Wolley	2	10	0
Rev. J. K. Whish	2	2	0
Widow's Mite	1	0	0
Lady Lilford <i>Second Donation</i>	5	0	0
Hebraica	1	1	0
Mrs. Richard Smith	1	1	0
Lady Hartopp	5	0	0
Rev. John Hall	2	2	0
Mr. McGinnis	5	0	0
Miss Fripp	2	2	0
Miss Sarah Fripp	2	2	0
	<hr/>	38	8 2

Collected at Hereford.

Mrs. Wells	5	0	0
Mrs. Judith Parsons	5	0	0
A Friend	5	0	0
Rev. H. Gipps	5	0	0
Mrs. Gipps	3	0	0
Miss Hooper.....	1	0	0
Miss Trumper	0	10	0
Mrs. Yarrantor	0	6	0
Received by the Rev. H. Gipps	1	6	0
Collected by Miss Perry.....	5	0	0
Ditto by Miss Matthews	0	7	6
Ditto by Miss Horton	0	6	6
	<hr/>	31	16 0

Collection at the Parish Church of Lawford, Warwickshire,
(Rev. John Marriott, Rector) after a Sermon by the Hon. and
Rev. Henry D. Erskine

22 17 0

DONATIONS.

George Henry Rose, Esq. Envoy Extraordinary, and Minister Plenipotentiary to the Court of Berlin.....	20	0	0
Robert Marsden, Esq. 57, Doughty Street	10	10	0
Thomas Natt, Esq. 5, Gloucester Place, New Road	5	0	0
Anonymous, by Rev. H. Parker.....	1	0	0

CONGREGATIONAL COLLECTIONS.

Chalton near Belford, Northumberland (Rev. Joseph Cook, A. M. Rector) by Rev. H. Parker, Curate	6	18	0
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TOTAL AMOUNT OF SUBSCRIPTIONS, DONATIONS, AND COLLECTIONS, IN AID OF THE FUND FOR BUILDING SCHOOLS FOR THE JEWISH CHILDREN.

1816.


April 1.	Put into the Boxes from the opening of the Chapel to this day.....	18	12	2
8.	Miss Way	5	5	0
	Miss Catherine Way	5	5	0
	Miss Charlotte Way	3	3	0
	Miss A. Way	3	3	0
	Miss Hester Way.....	5	5	0
	Miss Wake	1	1	0
	Rev. Henry Palmer	5	5	0
	Mrs. Palmer.....	5	5	0
	Boxes at the Chapel.....	1	5	6
27.	Ditto	0	6	0
	A Lady, by G. T. King	2	0	0
	A ditto, by Rev. C. S. Hawtrey	1	0	0
	Alexander Black, Esq.	1	1	0
May 6.	Boxes	2	3	3
	Collection at St. Michael's Cornhill, by Rev. Legh Richmond	30	0	0
13.	Ditto at Crooked Lane, by ditto	14	2	8
25.	John Hopkins, Esq..... <i>Annual</i>	1	1	0
30.	A Lay Subscriber	10	0	0
July 10.	Boxes	1	19	8
31.	Westminster Auxiliary Society	0	15	0
	Newbury Penny Society	0	16	0
Aug. 5.	"Time redeemed," by Rev. W. Marsh	8	0	0
	Boxes	1	3	8
Sept. 9.	Joseph Merceron, Esq.	10	0	0
30.	Boxes	4	15	4
Oct. 29.	Mr. Fenn	1	0	0
	Boxes.....	0	19	0
Nov. 4.	Rev. George Wright	1	1	0
	Mr. Maber	1	1	0
27.	Mrs. Marsden, Doughty Street	1	1	0
Dec. 5.	Boxes	1	9	0
	"Hope," by Rev. C. S. Hawtrey	1	0	0
31.	Interest to this day.....	3	19	5
	Mrs. Haffey, Kensington	5	0	0

1817.

Jan. 7.	H. W. Hitchcock, Esq.	<i>Annual</i>	2	2	0
	H. W. H.		5	5	0
	E. W. S. by H. W. H.		5	5	0
	Mrs. Balance		1	0	0
11.	Penny Societies		13	12	10
27.	Boxes		0	13	6
April 3.	Mrs. Cobb, Margate.....		3	0	0
10.	E. C. Penny Society.....		20	8	0
	Boxes to this day		3	5	2
29.	J. G. Barker, Esq.	<i>Annual</i>	1	1	0
	H. C. Christian, Esq.	<i>Ditto</i>	1	1	0
	J. Musgrove, jun. Esq.	<i>Ditto</i>	1	1	0
May 7.	Mrs. Hollier, Love Lane, Wood Street	<i>Ditto</i>	1	1	0
8.	Collections by Rev. Legh Richmond.				
	At St. Saviour's		19	12	10
	St. Mary Magdalen		17	5	4
	St. Mary at Hill		7	11	0
12.	Ditto by ditto Episcopal Jews' Chapel.....	<i>Evening</i>	26	16	1
	Mr. Hawtrey, ditto	<i>Morning</i>	18	11	7
	Edward Parkins, Esq.	<i>Donation</i>	1	1	0
	Mrs. Joseph Tarsus, Dublin	<i>Ditto</i>	1	1	0
	Mrs. A. Black		1	1	0
15.	Mr. Watson, Patriot Square	<i>Annual</i>	2	2	0
	A Lady, by G. T. King.....		1	0	0
19.	Mrs. Knight, Harwell near Abingdon		1	1	0
May 27.	Collected at Bentinck Chapel, May 10, after Sermons				
	by the Bishop of Gloucester and Rev. Basil Woodd		84	0	0
	Liverpool Penny Society, by Mr. Bushell		17	11	8
29.	Boxes.....		1	8	0
June 10.	Edward Parkins, Esq.	<i>Donation</i>	5	5	0
11.	Ditto	<i>Ditto</i>	4	4	0
30.	Interest to this date		5	16	11
July 11.	Ladies' Penny Society, Midsummer Quarter		25	5	3
	Mrs. Way	<i>Annual</i>	2	0	0
	Mrs. Hawtrey.....	<i>Donation</i>	1	0	0
	M. R. by Mrs. Jennings	<i>Ditto</i>	1	0	0
	Mrs. Syms	<i>Ditto</i>	1	0	0
Aug. 11.	Rev. W. Myers		5	5	0
14.	Boxes		0	13	4
18.	Miss E. F. Trevenen.....		30	0	0
25.	Mr. Smith		5	5	0
27.	Silence ! by G. T. King		15	18	9
Sept. 13.	Rev. L. Way		224	5	0

Nov. 6.	Boxes	1	9	0
	Miss Jennings..... <i>Annual</i>	1	1	0
	Ladies' Penny Society	29	11	6
10.	Rev. W. Marsh	2	2	0
	A Traveller.....	8	8	0
24	Rev. C. Simeon	2	10	0
	Messrs. Dickenson and Clark	2	10	0
27.	A Friend, by G. F. A.	1	1	0
Dec. 8.	Boxes	2	3	0
	James Soper, Esq. by G. F. A.	1	1	0
17.	Dowager Viscountess Gage, in return for Rev. C. S. Hawtreys Sermon on the death of Her Royal High- ness the Princess Charlotte of Wales	10	0	0
	Mrs. Cox, Colchester	2	2	0
	Mrs. Hodges, Bath.....	1	1	0
	Half the Collection at Percy Chapel, after a Sermon by the Rev. C. S. Hawtreys	23	15	0
	John Hopkins, Esq. Tooley Street..... <i>Annual</i>	1	1	0
	Hans Town Penny Society, by Mrs. Longley	5	11	11
	A Friend, in return for Rev. C. S. Hawtreys Sermon on the death of Her Royal Highness the Princess Charlotte of Wales	10	0	0
				<hr/>
				£850 17 10

This Fund is intended for building Schools for the Jewish Children, on the ground adjoining the Episcopal Chapel. Subscriptions toward the same will be thankfully received by the Rev. C. S. Hawtreys, Well Street, Hackney; by the Treasurer, Mr. G. T. King, 21, Pudding Lane, near the Monument; Messrs. Hankeys, Bankers, Fenchurch Street; and Mrs. Jennings, Jewish Girls' School, Bethnal Green.

 As the books of the Society are closed on the 31st of March next, those Friends who wish their Donations, &c. to appear in the next Report, are respectfully requested to remit the same before that day, (accompanied by such explanatory lists as they may desire to have inserted, otherwise they must necessarily be disappointed.

For use in Library only ..

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Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



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